THE HERALD OF SALVATION.

EDITED BY THE REV. PITT MORSE.

"Glory to God in the highest, and on earth peace, good will towards men" St. Luke, 2. 14.

"How beautiful are the feet of him that publisheth salvation!" Isa. 52. 7.

VOL. I. SATURDAY, OCTOBER 18, 1823. NO. 24.

MINUTES.

OF THE PROCEEDINGS OF THE GENERAL CONVENTION OF UNIVERSALISTS OF THE NEW-ENGLAND STATES AND OTHERS SEPT. 1823.

The General Convention of Universalists of the New-England States and others agreeably to the adjournment of their last Session, assembled at the Village of Clinton N. Y. on Wednesday Sept. 17th, 1823, and opened the business of the Council with prayer by Br. A. Kneeland.

1. Chose Br. A. Kneeland Moderator.

2. Chose Brs. R. Carrique, and N. Stacy Clerks.

3. Appointed Brs. H. Ballou, C. G. Parson, and Wm. Underwood, a Committee to attend to all requests for fellowship or ordination.

4. Order of public service for Wednesday morning. *

Introductory prayer by Br. A. Kneeland.

Sermon by Br. R. Carrique from Rom. 8, 31. "What shall we then say to these things?" If God be for us who can be against us?

Br. H. Roberts concluding prayer.

5. Afternoon Service.

Introductory prayer by Br. H. Ballou.

Sermon by Br. P. Morse from St. John 6, 51. "I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world."

Concluding prayer by Br. N. Stacy.

6. Resolved that a committee be appointed to receive and present all complaints and other important business, properly coming before this Convention.

7. Appointed Brs. Wm. Underwood, N. Stacy, E. Ferriss, C. G. Parson, and J. S. Flagler; the above Committee.

8. Attended to the Reports of the several committees appointed at the last session of this Convention to visit the Eastern, Western, Northern, and Southern, Associations—which reports were highly interesting to the lovers of truth, as they gave evidence that our Societies are generally flourishing and that the cause of gospel truth is rapidly advancing.

9. Appointed committees to visit Associations in fellowship with this Convention.

NORTHERN ASSOCIATION, Brs. R. Streeter, A Kinsman, and R. Bartlett.

SOUTHERN ASSOCIATION, Brs. R. Carrique, H. Ballou 2d. and D. Pickering.

WESTERN ASSOCIATION, Brs. G. B. Lisher, R. Carrique, and S. R. Smith.

EASTERN ASSOCIATION. Brs R. Streeter, S. Streeter, and Wm. A. Drew.

10. The committee appointed to receive all complaints&c—presented two complaints, the first from Br H. Ballou 2d against Br. P. Dean—the second from Br. C. Hudson against Br. H. Ballou, of Boston.

Received requests from the Society in Stafford and Le Roy—and also from the Society in Pawlet and Wells, to be received into the fellowship of this Convention.

Voted to grant said requests.

12. The Council proceeded to an examination of the charge against Br. P. Dean.

Adjourned the trial until Thursday morning.

The Council then proceeded to the examination of the complaint against Br. H. Ballou.

13. Adjourned to 7 o'clock Thursday morning. Prayer by Br. Wm. Underwood.

14. Thursday morning opened the Council according to adjournment.

Prayer by Br. J. Foster.

15. Received a request from the Franklin Association of Universalists recently formed in the Western part of Massachusetts to be received into the fellowship of this Convention.

Voted that said request be granted.

16 Appointed Brs. H Ballou 2d. and H. H. Winchester, a committee to visit the Franklin Association at its next session.

17, Proceeded to trial on the complaint against Br. H. Ballou; and after attending

* A public discourse was delivered on Tuesday evening by Br. C. G. Parson, and one on Wednesday evening by Br. J. S. Flagler, which were accidentally omitted in the Minutes.

to the evidences—voted to exonerate Br. Ballou, from the several charges prefered in the complaint.

18. Order of public service on Thursday morning.

Br. H. Sampson introductory prayer.

Br. A. Kneeland sermon from 2d. Tim. 3. 16. "All scripture given by inspiration of God, is profitable for doctrine, for reproof for correction, for instruction in righteousness."

Br. J. Foster concluding prayer.

19. The committee appointed to attend to requests for letters of fellowship or ordination, reported in favor of granting ordination to Br. T. F. King—and letters of fellowship to Warren Skinner, John French, and Loring Blood.

Voted that the above report be accepted.

20. Order of the afternoon service, including the solemn ordination of Br. T.F. King.

Br. H. H. Winchester introductory prayer.

Br. H. Ballou sermon from St John 5. 33. "For the bread of God is he which cometh down from heaven, and giveth life unto the world."

Br. S. R. Smith consecrating prayer.

Br. A. Kneeland the charge.

Br. P. Morse, the right hand of Fellowship.

Second sermon by Br. P. Dean from 1. Tim. 4, 16. "Take heed unto thyself, and unto thy doctrine; continue in them, for in doing this thou shalt both save thyself, and them that hear thee."

Concluding prayer by Br. H. Ballou.

21. The Council proceeded to an investigation of the complaint against Br. Dean—and after attending to the evidences—voted to exonerate Br. Dean from the charge prefered in the complaint.

22. The committee selected by Br. Nathaniel Smith at the last session of the Western Association, to take into consideration the case of Br. Smith, reported that they had not found ought against him on which to found a complaint.

23. Voted that the former committee of discipline be continued the ensuing year.

24. Received a request from Br. P. Dean to withdraw from the fellowship of this Convention.

Voted that Br. Dean's request be granted. *

25. Voted that the Minutes of this Convention, accompanied with a Circular, be published in the HERALD OF SALVATION, with a request that the Editors of other periodical Works should publish the same.

26. Appointed Br. Pitt Morse to prepare the Minutes for publication, and to accompany them with a Circular Letter.

27. Voted that this Convention be adjourned to meet in Strafford, Vermont on the third Wednesday and Thursday in Sept. 1824.

Br. S. Miles returned thanks to the Almighty Disposer of all things and the Convention adjourned.

ABNER KNEELAND. { Moderator,

RICHARD CARRIQUE, NATHANIEL STACY. { Clerks.

Ministering Brethren present.

H. Ballou. A. Kneeland, H. Ballou 2d. N. Stacy, S. R. Smith, C. G Parson, R. Carrique. G. B. Lisher. I. Whitnal, P Dean, T. F. King, C Hudson Wm, Underwood, C. Morton, J. S. Flagler, H. Roberts, H. H Winchester, S Adams, A. Kinsman, J. Peck, N. smith. P. Morse, B. Hickox, S. Miles. J. Potter, O. Ackley, S. A. Skeel, J. Vandenburgh, H. Sampson, J. Gowdy, and E. Ferriss.

Received into fellowship W. Skinner, J. French, and L. Blood.

GENERAL EPISTLE.

To all Churches, Societies and believers in fellowship with this Convention—

To all who rejoice unspeakably in the faith of the eternal salvation of a sinful world through the redemption that is in Christ Jesus—

To all who love our Lord Jesus Christ in sincerity, of every sect, name and denomination beneath the whole canopy of heaven;

To all who know not God and sit in the region and shadow of moral death—

To all the sons and daughters of wretchedness and want—

To all the ransomed family of mankind—

To the vast *fraternity* of intelligent beings who are connected with each other and with the supremely glorious Author of all life by an affinity as endless as existence—

To all herein addressed, wherever this Epistle may come, the *General Convention of Universalists*, send salutations of heavenly peace—humbly and fervently beseech-

* A Certificate was received stating the removal of Br. Dean from the *First*—to the *Central Society of Universalists* in the city of Boston, which might have been embodied in the Minutes.

ing the Father of boundless mercies to shed abroad the benign influences of his all-conquering love through our common Lord and Saviour Jesus Christ, who is the image of the invisible God, and the first born of every creature.

DEARLY BELOVED BRETHREN.

The infinitely wise and ever gracious Parent of the universe, has kindly granted us another anniversary convocation, and has so copiously showered on us the dews of divine grace, that we feel bound to exercise unfeigned and everlasting gratitude to Him, as the great Giver of every good and perfect gift: and we most cordially invite every sincere lover of truth, and every humble disciple of the Son of God, to participate in our spiritual joys, and partake of the riches of gospel grace, prepared in infinite mercy for all people. We were received by the brethren in the faith of the common salvation at the place of our assembling, with the liveliest expressions of christian affection, which were most heartily reciprocated. The business of the Council was performed with decorum, precision and wisdom; and though certain difficulties of a nature extremely painful were brought before us, yet we trust that the moderation, patience and prudence which prevailed in our Council, have produced such decisions as will terminate those unhappy and unfortunate differences and perpetuate the peace and harmony of the Order. Two of the most able and most esteemed brethren amongst us were impeached, and it must be highly gratifying to every benevolent mind that both were exonerated. The existence of such difficulties demonstrate human frailty and afford us all an impressive lesson for our improvement. The dissolution of our connexion with Br. Dean, according to his request, produced unutterable emotions of sorrow in our hearts; but it seemed to be expedient. If one member of the body suffer, all the members suffer with it. However unpropitious any of these things may appear to our limited minds, we have every reason to believe, that under the direction of infinite wisdom, they are among those things which shall work together for the greatest good of all concerned. We are aware that a bigotted world is disposed to take advantage of every untoward circumstance to point the finger of derision: but if any possess sufficient malignity to rejoice at the misfortunes of others, we beseech them seriously to consider what manner of spirit they are of. If any feel disposed to triumph because our Denomination bears any mark of human imperfection—let that Sect which has invariably been without difficulty among *themselves*, cast the first stone.

During our Session, our hearts were made glad by the joyful intelligence, received from every direction, of the increase of believers, the formation of Societies and Associations, the organization of churches, the addition of laborers to the ministry, and the unexampled prosperity of Zion in the rapid advancement of gospel truth. The cause of universal benevolance, grace and salvation is generally flourishing throughout our happy country; particularly in Maine, Massachusetts, Rhode-Island, Connecticut, Pennsylvania, and various parts of the State of New-York. At this anniversary Session, one young brother was set apart to the work of the ministry of reconciliation by the solemnity of ordination; and three others received into fellowship as ministers of the divine word: all of whom we humbly trust have been endowed from above to testify the gospel of the never-failing grace of God—and we fervently invoke on them the eternal benedictions of heaven, for their faithfulness and success in the promotion of peace on earth and good will amongst men, and in all the labors of the moral vineyard of our God.

The services of the sanctuary were solemn, powerful, instructive and delightful.—The devout worship of the temple was enlivened by the masterly performance of a large choir of singers who tuned every heart to the influence of devotion, while thronging multitudes and listening thousands inhaled the pure spirit of impartial benevolence, and with joy unspeakable and full of glory, received the divine energy of eternal and infinite love. From the Record of Heaven's gracious will and the Testament of eternal mercy, we learned that God is the ever-living fountain of goodness, the everlasting Benefactor of all his creatures, and that no created being can prevail against us. There we contemplated the vast importance of the pure Inspiration of Heaven, uncontaminated by the senseless traditions of a superstitious world, and unadulterated by the labors of imperfect men.—There we feasted on the bread of God which giveth spiritual and eternal life to a sinful, famishing world. There we received the strong injunction of perpetual continuance in the doctrine of divine life and eternal truth. The heavens showered down righteousness and grace—our minds were instructed—our souls edified—our hearts gladdened—our spirits rejoiced—the silken cord of divine love entwined every heart—the accents of mercy breathed in every breeze—creation smiled in the boundless bounty

of God—and the swelling tide of gratitude and heart-felt joy ascended to the holy habitation of Divinity.

The believers in the fulfilment of the divine promise that all nations, all families and all kindreds of the earth shall be blessed with justification through faith in Christ the spiritual head of every man and the heir of all things, have abundant reason to rejoice in all the dispensations of our heavenly Father, and to let their light shine before men that others beholding their good works may glorify their Father in heaven. Brethren: while you behold the light of the Sun of righteousness beaming from on high in all the splendour of unclouded day and chasing darkness from the human mind—while you are surrounded with the numberless blessings of the all-bountiful Providence of God, and enjoy the privileges of social existence—while you feel the delightful, the life-giving influence of Almighty goodness and grace—while, by an eye of faith, you witness the kingdoms of this world becoming the kingdoms of our Lord and of his Christ—while you contemplate the nameless felicities of immortality and endless life—can you suppress the rising emotions of love to the God of your salvation? Can you fail to cherish the spirit of universal philanthropy—to promote the peace and good order of society—to do justly, love mercy and walk humbly—and to evince by well ordered lives and conversation that you have been taught of God? May the peace of God that passeth all understanding be ever yours

BRETHREN *in the Ministry of universal reconciliation* Suffer the word of exhortation from one who would ever joyfully share with you the instructions of divine wisdom, and would humbly solicit the counsel of age and experience in the reciprocal exercise of fraternal affection, and the faithful performance of christian duty. The whitened fields of the Redeemer's harvest extend in boundless prospect. The christalline streams of the river of life in gentle currents flow—The spirit of inquiry is abroad in the earth and all eyes are directed to the mountain of Zion to receive the blessing of those whose feet are shod with the preparation of the gospel of divine peace, who bring good tidings, who publish salvation who proclaim the universally triumphant reign of JEHOVAH and pronounce the words of eternal life. If you would finish your course with joy to testify the everlasting gospel of the impartial grace of God, it is highly important that you give yourselves wholly to these things that your profiting may appear to all—that you hold frequent, sweet communion with your God—that you teach by precept as well as by example—that you preserve the unity of the spirit in the bond of peace—that you be instant in season and out of season in the arduous labors of your vocation—and that you ever keep in view the bright example of our Lord and Master, whose soul was compassion, whose life was purity, whose word was truth—and whose governing principle was, thy *will*, O God, be done! Remember that it is required of stewards that a man be found faithful. Remember that the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient in meekness, instructing those who oppose themselves. Remember that our bond of union is not any particular speculative *opinion*, but it is *charity* out of a pure heart, and of a good conscience and of faith unfeigned. Preserve inviolable, this bond of perfectness. Your duty is to instruct the ignorant, reform the vicious, console the afflicted, confirm the wavering, uphold the weak, relieve the oppressed, break the bread of life, reprove, rebuke, exhort with all long-suffering and doctrine—and let humility, sincerity, forbearance and charity adorn your lives, while instrumentally directing the triumphant march of the human mind to the glorious Temple of divine wisdom and eternal truth. Above all things, be entreated to remember your entire dependence on *Him* at whose mandate all worlds were formed—all beings created, and the creation crowned with light and glory.

All herein addressed, are most affectionately commended to the paternal care and tender mercy of a GOD OF UNDERIVED, IMMUTABLE, UNBOUNDED AND ENDLESS LOVE. And may all people respond, Amen.

per order.

PITT MORSE.

NOTE.—The delay in preparing the Minutes and Circular Letter, for publication, has been occasioned by my absence to attend the Genesee Branch Association. This is stated as a reason rather than an *apology*; for the information of those who were not in Council when this duty was committed to me. P. M.

FOR THE HERALD.

"Dreams are liars; yet they may tell the truth." Will the devil and his work ever be destroyed, is a subject which has long engaged my attention; and in my endeavors to solve this interesting question I again recurred to the written testimony.—After having repeatedly read the declaration of St. Paul and reflected upon the subject 'till a late hour at night, sleep insensibly closed my eyes; and the following singular and as yet uninterpreted reverie succeeded

I unexpectedly found myself amongst the largest crowd of people ever before witnessed; and the cause of this vast assemblage unknown to me—as usual, it was all bustle—all noise—inquiry for news was frequent and loud, at length on an elevated spot stood one of the group—In his countenance was expressed a wish to be heard—Every eye was immediately caught, and every ear proffered attention—He drew from his pocket a *Journal* (*Moneteur de Mundi*) and in accents audible and distinct read the official annunciation of the death and total destruction of the *Arch Adversary* and his works; setting forth as the cause of his death, the bruise he received from the "seed of the woman."

Unbroken silence now pervaded the assembly—in breathless suspense stood a congregated world!

The harbinger descended, mingled with the crowd, & was not afterwards recognized. The authority for the news just proclaimed was indisputable and instantly received the simultaneous assent of all. Silence was now broken by united ascriptions of praise to him who had once promised and had now fulfilled—to him, "who through death had destroyed him that had the power of death that is the devil."

The crowd dispersed with acclamations of joy, chanting the song of—

"Oh! death where is thy sting?"

On my return a friend enquired of me, what will be the effect of this unexpected, interesting news upon the christian world if it shall generally be believed.

The best and happiest in the world I rejoined. He expressed a doubt, and we proceeded. On our way at the summit of a hill, we observed at a little distance an assemblage of persons—involuntarily quickening our pace we soon approached them.—They were listening to one in the midst who was attired in black and earnestly engaged. "The christian world" he said "was not yet prepared to receive this news even if it were true; and for his part, situated as he was with a thousand others of his profession, it could not reasonably be expected that he should openly yield his assent to the truth of the report.

"Why not?" was heard from one of the listeners—because replied the declaimer, this report, if believed, will reduce all mankind to one common level, and no distinction can hereafter be kept up—the virtuous poor will claim respect, and the rich cannot withhold it—the wicked will insult the righteous by competition of character—pulpit declamations become useless—pious labors lose their pecuniary efficacy—God's Ministers be treated as mere men, and reduced to the humiliating condition of eating their bread by the sweat of the brow.

At the close of this harangue which much exhausted the Orator, the little auditory dispersed, apparently regretting that any sensations but those of pleasure—any feelings but those of ecstacy, should be expressed.

Still elated with such glad tidings, I hastened home that I might share with my family and neighbors the rich repast of mingled gratitude to the author of this grand event.

Passing the house of the Clergyman, who had for many years "divided the word" to me and others of his parish, I stepped in with lively emotions to hear from the good man's lips the gratitude of his heart. He was absent—The partner of his youth was alone, and in tears—I enquired the cause—with plaintive tone she replied "and have you yet to learn the source of grief with which I am overwhelmed?" Yes—"this day" said she "has been announced the death of him whose arts and wiles and wicked works have blighted human happiness; and whose success in robbing heaven of its just due has been restrained by pious labors and the united exertions of those who minister at the altar. And if this report be true (which I cannot doubt) the necessity for Clerical labors no longer exists. No longer will the people of my husband's care expect from him that solemn admonition to "resist the tempter and his charms and shun the yawning pit;" but light and life and love, instead of darkness death and doubt must be his only theme" and joyful indeed must such a theme be, I added.—"Ah!" she replied "abstractly considered it might be; but think, Oh! think for a moment on his delicate and trying situation. Long have people been taught to believe that the grand adversary would exist *ad. Infinitum*, and by subtle arts would lead to endless woe millions of the human race; and this belief has roused the credulous multitude to thwart him in the base design. For this purpose pious men in all ages have been called and qualified at much expense, and sent forth to assist Omnipotent power in the arduous conflict; and thereby frustrate the infernal project."

"And now that he no longer exists, how can the people of a pastor's charge hereafter be induced to impart of this world's goods in support of him, who was engaged in pulling down the strong holds of sata and in resisting those temptations whi now have ceased.

Penury and want, degradation a must henceforth be the bitter fr

untimely news, to all those whose hopes of ease and plenty were based on the existence of the devil—A flood of tears suspended further utterance—I attempted to console her but in vain—"And where is your husband" said I "he is gone" said she "to see a neighboring divine on the subject of this afflicting dispensation" The dispensations of Providence said I, are all conceived in wisdom and calculated ultimately to produce the greatest good. At this instant the good man entered the room. I rose to congratulate him, but the anguish of his heart depicted in his countenance forbid the salutation. I rejoice, said he, at all times to see a good friend, but at no time so much as at the present; for if advice were ever necessary, it is at this time to me peculiarly so. In relation to the duties of the desk, or the pastoral care of a flock I should be but a poor advisor, said I. The duties of the desk, said he, and the pastoral care of my flock, have hitherto been light and trifling; and required but little mental exertion or bodily exercise, and might have remained so but for the ill-fated, premature fulfilment of the promise made to our first parents. But how said I could the duties of a faithful Clergyman be light and easy, when the object of his labors was to instruct, enlighten and lead into all truth a wretched, ignorant lost and bewildered race of fellow beings? Ah! said he, ignorance being the mother of superstition the consciences and opinions of men were easily chained to the car of a wicked papal priesthood; and by the same means (which the end justifies) protestant reformers, down to the present time have profited by the example, and imposed on their adherents doctrines, which if not all true, were far more wholesome than those of the mother church.

You do not mean, said I, that protestant divines have intentionally profited by the ignorance and credulity of people, in imposing on them the belief of doctrines which were not true? No, said he, but so it has happened, and we have this day seen the main pillar of both papal and protestant doctrine, torn from the superstructure, involving in its fall, the fate of those whose fortunes, honors and distinctions depended on the belief of that doctrine which taught the endless existence of a devil—and people have sustained no injury by such belief, whether true or false; but on the contrary many may have been deterred from the commission of crime by hearing it proclaimed as true, in glaring colours, from the pul-

Whatever necessity, said I, might have existed to preach a doctrine which now appears to have been untrue, you must rejoice with unspeakable joy that your labors henceforth will consist in confirming the truth of such glad tidings as have this day been proclaimed. Oh! said he, "charity begins at home," and he that neglects to provide for his own household, is worse than an infidel. How shall I appear in the sacred desk, announcing the falsity of my former doctrine? How tell my people that heretofore they have exchanged their gold for lies? How obtain again that confidence which secured to me a livelihood? How can I again excite the mother's fear, or the daughter's anguish? All these avenues to wealth and power and sacerdotal influence, are to me and others of my profession, now closed forever.

I hope said I, the Rev. friend whom you have just visited, does not view this great event of providence in such a light, and with the same feelings of forboding evil that you do. Ah! said he, how much you are mistaken. The evils which I have faintly sketched to you, bear but the slightest shade to those which he has more fully portrayed. So much does he anticipate the dire effects of this sad news; and so deep was the impression made, that, long before I reached his house, three neighboring divines by his request, had met for consultation; and could you hear the tale of woe which each described and pictured to himself as his inevitable lot, it would rouse to action in your breast the latent spark of native sympathy —and with resistless claim on every tender feeling of your heart, would urge you on to their assistance.

Good heavens! said I, and is it possible that such an era has arrived—such news disclosed, and such discordant feelings be the unhappy result? Oh! my friend and pastor, is it possible that I have so mistaken the object of those prayers and pathetic supplications, which so often have ascended in fervor from your lips at the altar of your God? In concert with your own, how often have our prayers been borne on wings of faith to the mercy-seat above, and in patient resignation have looked, and longed and waited for the fulfilment of this ancient gracious promise. And now it is accomplished, what a contrast is presented.—Then, the object of our prayers, and the wishes of our hearts were *professedly* the same.—Now, the source of joy to me, is bane and woe to you—the cup of life to me, has poison in it for you. Little did I think, that an answer to those prayers would alienate your heart and consummate your woe. And still, I dare not question the sincerity of those tears, which testified your joy and con-

firmed your anxious hope, while painting from the desk, in lively anticipation the present happy era; but in return for those tears which you and others then so freely shed, if it were possible, mine should now redeem and deliver you from this vain hallucination.

But pray sir, what was the result of your deliberations with your friends?

Little was effected. No plan systematized and matured. The consequences resulting to the clergy, and the most proper method to obviate them, occupied our attention while together. Well knowing, that if the people are permitted to believe this report, they will soon emerge from that state of ignorance and darkness, in which they have been so easily controlled and made to believe our creeds and doctrines; into a state of true light and knowledge, infinitely worse and more to be dreaded by the clergy, than a "state of nature" would be to the people. We were therefore of opinion, that in duty to ourselves, we ought to resist by all the means in our power, the influence of the report by denying its truth and suppressing the knowledge of the fact. For this purpose we mutually agreed to discontinue our pastoral labors, until the sense of the clergy in all christendom shall have been made known, which I have reason to believe will soon be done, from the circumstance that while we were consulting at my friend's, two letters were received, one by me, the other by him, requesting an interview without delay.

And what course said I, will probably be pursued in relation to the subject? That, said he, no doubt which will most effectually counteract the evil. A sudden rap at the door interrupted the discourse; a stranger entered, and without any other ceremony than that of inquiring for the Rev. occupant of the house, delivered him a note. The seal was broken, and its contents hastily run over. The summons, said he, laying down the letter shall be promptly obeyed; and the messenger having inquired the direction to a neighboring divine, departed. The letter, said he, relates to the subject of our conversation and not being confidential, I will read it to you.

Dear Sir. and brother in affliction.

Presuming that common cause will be made by all the clergy in christendom, to resist the evils which must flow to *us* from a general belief that the *devil is dead;* this is to notify you that two able delegates, must be chosen from within the precincts of your Presytery to meet in Grand Council at ——, on the —— of —— —— instfor purposes too well known and too deeply felt, to require a specific detail.—Dated, P. A. 10th —— —— Anno Dom. ——

Signed, C.————D. Bishop.

Rev. R.————S.

N. B It may be proper to add, for your encouragement, that advice has been received at this place from Ministers of various orders, stating that on this trying occasion, they will cheerfully wave, *for the present*, all sectarian differences; and most earnestly solicit that all former conflicting interests may now be lost in one united effort. C. D.

Then, said I, the business of this council according to your letter, will be to destroy at once the belief of a positive, revealed and confirmed truth—a truth of which God alone is the Author—that truth to which inspiration bore ample testimony—that truth in attestation of which, a Saviour's blood was shed; and in the expiring moment of his spotless life, he bowed his head and said "*it is finished.*" And, faithful to the sacred mandate of his master, the inspired Apostle declared that this grand event should one day be fulfilled; and joyful to my heart, (and would to God it were to yours) this day has ushered in the news of its accomplishment. My friend, my Pastor and hitherto my guide! what strange infatuation has seized upon your brain? Can you with Popes and Priests, Prelates and Friars, give your consent to raise the tongue of falsehood—stretch forth the arm of opposition and bind again in superstition's galling chains the consciences of men; and fetter to the car of cruel creeds, the human intellect? He rose, uttered a deep, hollow groan, and left the room. The spell was broken, the reverie vanished—I awoke and behold! it was a dream! ROLLA.

CONVERSION *after* CONVERSION. "It is the Lord's doing and it is marvellous in our eyes."

Mr. Editor

Please to announce to the public through the medium of your paper the conversion of Mr. Almanzo Blackman to the faith of Universal Salvation.

Mr. Blackman is a young man of respectability, a resident of Lowville, and a member of the Presbyterian church.

It is about five months since he obtained the blessed hope of the salvation of all men, and consequently a well grounded assurance of his own.

By giving the above a place in your paper you will confer a favor on one who is ever ready to acknowledge himself;

Yours Respectfully, W. H.

Lowville Sept. 25th 18.3.

POETRY.

HEAVEN.

There is a land of calm delight,
To sorrowing mortals given;
There rapturous scenes enchant the sight,
And all to soothe, their souls unite,
Sweet is their rest in— Heaven

There glory beams on all the plains,
And joy for hope is given;
There music swells in sweetest strains,
And spotless beauty ever reigns,
And all is love in— Heaven.

There cloudless skies are ever bright,
Thence gloomy scenes are driv'n;
There suns dispense unsullied light,
And planets beaming on the sight,
Illume the fields of—Heaven.

There is s stream that ever flows,
To passing pilgrims given;
There fairest fruit immortal grows,
The verdant flower eternal blows,
Amid the fields of—Heaven.

There is a great, a glorious prize,
For those with sin who've striven,
'Tis bright as star of evening skies;
And far above it glittering lies,
A golden crown in—Heaven.

GOD IS LOVE.

Could we with ink the ocean fill,
Were the whole earth of parchment made,
Were ev'ry single stick a quill,
And ev,ry man a scribe by trade;
To write the love
Of God above
Would drain the ocean dry,
Nor could the scroll
Contain the whole
Though stretch'd from sky to sky.

SELECTED.

BIGOTRY

Consists in being obstinately and perversly attached to our own opinions; or, as some have defined it, "a tenacious adherence to a system adopted without investigation, and defended without argument, accompanied with a malignant intolerant spirit towards all who differ." It must be distinguished from love to *truth*, which influences a man to embrace it wherever he finds it; and from *true zeal*, which is an ardour of mind exciting its possessor to defend and propagate the principles he maintains. Bigotry is a kind of prejudice combined with a certain degree of maligoity. It is thus exemplified and distinguished by a sensible writer, "When Jesus preached, prejudice cried, can any good thing come out of Nazareth? Crucify him, crucify him, said bigotry. Why? what evil hath he done? replied candour." Bigotry is mostly prevalent with those who are ignorant; who have taken up principles without due examination; and who are naturally of a morose and contracted disposition. It is often manifested more on unimportant sentiments, or the circumstantials of religion than the essentials of it. Simple bigotry is the spirit of persecution without the power; persecution is bigotry armed with power, and carrying its will into act. As it is the effect of ignorance, so it is the nurse of it, because it precludes free inquiry, and is an enemy to truth: it cuts also the very sinews of charity, and destroys moderation and mutual good will. If we consider the different makes of men's minds, our own ignorance, the liberty that all men have to think for themselves, the admirable example our Lord has set us of a contrary spirit, and the baneful effects of this disposition, we must at once be convinced of its impropriety. How contradictory is it to sound reason, and how inimical to the peaceful religion we profess to maintain as Christians!

Buck's Theo. Dictionary.

MARRIED,

In this village, on the 9th inst. by E. Sabin, Esq. Mr. SYRIENIUS FORSHEE of Fredericksburgh, U. Canada, to Miss AMANDA POWERS, daughter of Mr. Simon Powers, of the former place.

In Henderson, on the 12th inst. by the Rev. Martin E. Cook, MR. ALONZO SPRAGUE, to MISS URANA B. OSGOOD daughter of the Rev. E. Osgood, all of that place.

OBITUARY.

DIED, at Sacketts Harbor, on the 10th inst, *Mrs. Margaret Peck*, consort of Mr. Eli S. Peck, of Parma, Monroe County N. Y. in the 32d year of her age.

☞*TO SUBSCRIBERS.*☜

A few of the last Numbers of the Herald have not been duly and seasonably prepared for the Mail and have been nearly destitute of original matter; the Editor's absence for a few weeks past, is his only apology. In future we hope to be able to furnish the papers with punctuality.

Subscribers *in arrears* for the Herald, are informed that two numbers more will complete the present Volume;—"A word to the wise is sufficient."

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S. A. ABBEY, PRINTER.